

# **Biography of Hazrat Shah Kareem Allah Chisti Hyderabad**



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**In the praise of the noble prophet Mohammed (peace be upon him)**



### **The tomb of the holy prophet in Madina**

In Madina is the grave of the prophet, which is visited by angels.

It is so grave; there is excellence in the empyrean and in the sky.

Is there any relation between desert of Madina and the gardens?

So with the air of Madina, it is envious of the garden of paradise.

If Madina City is safe, then everything is safe.  
So Allah keeps it as the cause of the blessing.

Madina is such a garden city, which is the décor of all gardens.

The seasons of the gardens of paradise are due to the Madina

While leaving Madina, is no need to visit Garden of Paradise.

It is better than heaven, and it is a living paradise on earth.

Not only we, but Allah also loves Madina city of the prophet  
The love of Madina City is like the love of a prophet and Allah

The beggar at this door is the king of fate and worlds.  
The beggar of this place is a matter of envy for the kings.

One who has become rich, so his fate could not be known  
In the resurrection day, prophet Ibrahim will find help there.

Oh, Allah, help us to reach Madina City to see how it is there.

Where is mercy, and are there available blessings everywhere?

If one leaves Madina, so he will not find the resort of heaven.

If there is love for Madina, then it is guaranteed in heaven.

On earth, he is called Mohammed, Ahmed is called in the skies.

His praise is in the world, and as well is also found in the skies.

There is his rule in Madina, and he is also a ruler of the skies.

Madina is the capital, and he is the great ruler of the two worlds.

What mistake did Hafeez make by leaving the city of Madina?

As it is such heaven and liked by the angles of the empyrean

Why will Hafeez go to heaven by leaving the city of Madina?  
What is heaven as it is gracefully for the sake of Madina City?

**Translated by  
Mohammed Abdul Hafeez  
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**In the praise of Hazrat Shaikh Abdul Quader**



## **Tomb of Hazrat Shaikh Abdul Quader Jilani**

To call me at your kind door, oh Shah Ghouse Azam  
 Show your kind sight to me, oh Shah Ghouse Azam  
 To improve my condition soon oh Shah Ghouse Azam  
 To come in a dream of the servant Oh Ghouse Azam

For the sake of the souls of the martyrs Ghouse Azam  
 And show your face the wisdom Shah Ghouse Azam.  
 To show your face as I am eager much for this thing  
 Saying this with fondness and in a helpless condition  
 Peeran Peer, Peran and the Sultan and helper of time  
 Oh shah, remove my difficulty soon as I am worried .  
 All the pious people put down their necks before him  
 All said in the helpless condition, Shah Ghouse Azam  
 With your grace to the lighten our chests and the hearts  
 Oh, great teacher of the religion oh Shah Ghouse Azam  
 The boat in the grief sea you are the only saver for us.

Come and help the boat to the goal, Shah Ghouse Azam.  
Waves of the storm of grief are there from everywhere.  
To save us from such trouble soon, Shah Ghouse Azam  
There is the wish of Hafeez to see big tomb in Baghdad.  
To call your old servant to Baghdad, oh Ghouse Azam

By Mohammed Abdul Hafeez  
E-Books author

**The miracle of Hazrat Sheikh Abdul Quader Jilani  
(R.A.)**





Mausoleum of Hazrat Shaikh Abdul Quader Jilani R.A.

Hadrat Sheikh Abdul Quader Jilani (R.A.) is the leader of all holy persons like the Prophet Mohammed (peace be upon him.), who is the leader of the group of all prophets of Allah who have been sent down on the world. So, for this reason, he is called, and he is famous as the chief of all the saints. His spiritual benefits and favors from his miracles were available for all periods of time, and even today they are being continued. Until the day of judgment, such favors and benefits will be available to mankind in the world. Because of the favor and benefits of the holy persons that are available during their life period and that will also be available in the world after their demise. Allah the Most Merciful and Beneficent has kept the holy persons in every period of time so that there should be available favors of miracles and benefits to mankind from them.

The holy persons, due to the nearness of Allah and perfection in the obedience of the prophet of Allah, were away from the sins. Allah has given them the most excellent status of the holy persons of the nation of the prophet Mohammed (peace be upon him), and Allah's divine power is manifested by the holy persons.

So getting favor and benefits from the holy persons is in fact getting favor and benefits from Allah because their sayings and actions are according to the commandments of Allah and as per the practice of the last prophet of Allah.

Hadrat Sheikh Abdul Quader Jilani (R.A.), who was the Qutub (highest cadre in spiritual pivot) of all time's favor of spiritual miracle, is quoted in his saying, which is as follows:.

“If my disciple's hiding will be open, if he will be there in the east, and if I am in the west, then I will cover it.”

In this way, his disciples and devotees were able to get his favor of miracles and the benefits of spiritual powers at all times and always. And they think of him as a manifest of the help of Allah, and so, for this reason, they see his favor of miracles and benefits from him. There is a saying of the prophet, which is as follows:.

“If your animal will run away from you, then you should call, Oh, people of Allah, help me.”

For the revival of the religion of Islam, Hadrat Sheikh Abdul Quader Jilani (R.A.) has such an enormous personality and is a great leader, and due to the blessing of his hand while finding the religion of Islam as a patient in exemplary shape and giving new life to it, he was becoming famous and well known by the title of Mohiuddin.

## **Preface**

In the translation of this brief book the details from the Urdu edition of the book Diwan Hazrat Shaikh Kareem Allah, Chisti is added by me upon its translation into the English edition and this book is well known and this is a famous Urdu book which is compiled by Mohammed Abdul Kareem Ibn Shaikh Imam Bin Shaikh Kareem and who wrote this book in the Urdu language and which is translated by me into the English language for the first time. And I have given its title as "Biography of Hazrat Shaikh Shah Kareem Allah Chisti Hyderabad."

The biography details have been translated by me into the English language from the above old book of the Urdu language and in which there are available some great achievements, as well as his commands and the teaching of the Hazrat Shaikh Shah Kareem Allah Chisti." And who was a holy saint in the area of Hyderabad and during his life period he was engaged in teaching preaching of Islamic religion and such details which are not yet known to the general and special persons, are added in this book and which are available in a very interesting style so, for this reason, the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will start treading the first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great details and endeavors of the holy saint is added in this book and this holy saint was passed away from the world many years ago.

Even though this is a small article, but due to its importance, it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of the prophet and who was passed away from the world upon doing his great endeavors and many hard tasks for the teaching and propagation of the Islamic religion and the work of Islam and which he was done in the Hyderabad area so this book is great and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

To write about this great holy saint of the Hyderabad Deccan area and his great endeavors is not only it is difficult and but it is a very hard task. He was a great scholar of the Islamic religion in Hyderabad as well as he was not only a great pious personality in the area of Deccan and he was also a great and well known and as well as famous Sufi saint of Allah so, in brief, but he was also a great holy scholar of his time in the Deccan region and also famous in all other parts of India and in some other parts of the world.

For a long time, he was engaged in religious discourses, sermons, and training of the people and he did also many great endeavors for the preaching and propagation work of

Islam in Hyderabad and around the Deccan region, and also there was no such personality during his time in Hyderabad and in the other parts of India.

**In the praise of Hazrat Shaikh Shah Kareem Allah Chisti**



Oh, Shah of Deccan your name is very famous in the world  
You have gained a higher position which not got by others

You are the helper of poor as well as also needy persons  
Hafeez is your an old devotee since a long period of time

Oh, Sultan help me with my book about you in English  
So that your works and miracles may reach all the world

Oh, Sultan of Deccan poor persons are around your place  
So do not return them empty as you are famous bountiful

In the record of time, no person went empty from your door  
Sultan of time help Hafeez with his great article about you

Oh, generous Sultan, your hand is known as ample for help  
Oh, Shah help soon for Hafeez who is in your higher court

All know your generosity so Sultan help me with my article  
So that reach your teaching and miracles to all over world

Give permission to leave for Hafeez from your court  
So,he can complete your book with all the life details

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**Chisti**

**Biography of Hazrat Shah Kareem Allah**





Praise and admiration to the merciful and true accomplisher Allah and there is "No example is like Him". And from his phrase of "Be", then there were manifested two worlds. And with a handful of soil, Allah made the human being as His mirror of the magnificence of his world. And He said "I have made man upon the earth as a caliph. And He made him his caliph in the world and said to angles "Wa ez qulana llamalike asjidu wala Adama wa al Alblis" (Chapter Al-Baqra verse 34) 34. And behold, we said to the angels: "Bow down to Adam: "and they bowed down: Not so Iblis."

Praise be to God who made love the foundation of the world: God Himself was the first lover and He loved the Prophet, Muhammad. Praise be to the Prophet whom God hath raised from the dust of the earth to great dignity.

By order of Allah man who is weak in nature was the object of worship of all angels. To whom it is not available ability to praise of attribute of a celestial body and adorn the creator of reality and use his tongue in adoration and



acclaim. And in this matter, it is said “La husa sana elaik.” I do not count us to you.” So, for the praise of Allah then the human tongue is in the helpless condition of compliment and commendation, and in the same way, the praise and compliment of the prophet are not possible and it is a hard task by the tongue.

God hath cleansed him from the sins of the world. When the Almighty Allah desired his presence, He sent a swift steed to bear him to Heaven and gave him Gabriel, chief of the Angels, to be his messenger. Verily the power of the Prophet is great, whereby he broke the Moon in twain with his finger. To the four friends of the Prophet also be praised, even to Abu Bakr, Umar, Usman, and Ali. They are like unto four jewels sparkling on the hand of the Prophet. Each out shineth the other in beauty.

Allah said in the praise of Mohammed

“Your appearance was a hidden treasure, so I loved it ” and  
 “If it wasn't for you, I wouldn't have created the creation”

Let us also praise the holiness of Pirs without the help of holy men our boat cannot reach the shore. In truth, it is met and proper to praise God and invoke the help of Saints and prophets.

Before essaying this story of the Shaikh of time Hazrat Maulana Shah Kareem Allah Chisti and who is a role model of and quintessence of mystic persons and the sun of the research scholars. Person of excellence Maulana Shah Kareem Allah Chisti son of Maulvi Ghulam Mahdi (pen name was Wala). His brief biography was that there was with him overpowering the love of reality very much. ‘He was the receiver of an amount of Rupees 10.00 per month

as Mansabdar (officer) by then the government of the Hyderabad Kingdom.

When Hazrat has completed his education then at that time there was established a new department of a new railway line at Gulbarga and in this department, he was employed and by getting the promotion to assistant director of the railway line and after the end of work of railway he was appointed as a member of Salwah council of the Kingdom of Hyderabad. And Nawab Mukhtar Mulk Bahadur was called him in his court for his promotion.

But at that time there was the passion of love of Allah in his heart. Then he began thinking that in the matters of the world if there is progress by following proper right work and attention and then if there will be engrossment and love in the matters of the other world so what more progress and development in this matter can possible. Upon coming of this thought in his mind then he went in the presence of the above Nawab Sahib and he told him about his unwillingness for his promotion. And he was refused in this matter and leftover his job and he began living in his condition of loneliness.

The above Nawab Sahib was an honorable person as well as he was a friend of the knowledge. He was sent to him doctor Mirza Ali for the cure to his house by thinking that there may be any fault in his mind.

The above doctor as per the order of Nawab Sahib has cured him for some days but there was no cure available for the love of reality. So, doctor sahib was given his report to Nawab Sahib about his love of reality and then he has

discontinued his treatment of the Shaikh of Deccan for this reason.

After this Hazrat upon leaving his worldly endeavors and as well leaving his wealth and his things and property of his house by giving to his wife and son and he himself left for the journey for the search for the spiritual master to Ahmedabad.

There he has become a disciple and pledge in the hands of Hazrat Shaikh Mahmood Miya Chisti Quadri Naqshbandi Suherwardi Gujarati. And upon passing of the stages of the mystic way he has received caliphate in the year 1296 Hegira from his spiritual master. And he was given his name as Shah Kareem Allah instead of his name Mohammed Abdul Kareem. Upon order Hazrat, upon visiting holy graves of holy persons of Khawaja Moinuddin Chisti he was reached back to Hyderabad Deccan.

The brief genealogical link of Hazrat Qibla Alam Mahmood Miya is as follows. Hazrat Qibla Alam Mahmood Miya is the grandson of Hazrat Nasir Uddin Chirag Dehlavi and the grandson (mother's side) of Khaja Hameed Uddin Nagori and who was the special caliph of Hazrat Khaja Moinuddin Chisti and his title was Hind Al Wali and Ata Rasool and which is famous and well known in the world. And upon his death, it was written on his forehead Haza Habib Allah Maut Fe Hub Allah (This beloved of God died in the love of God) in the writing of the light. And by checking Hazrat's book of caliphates in the last part it is known that by the year 1320 Hegira year he was given every student to its proper place of status. He was such generous that he did not say any student to come tomorrow in this matter. He said this couplet as follows.

*“The time of pledge is enough between the disciples and perfect Pir*

*If the time passes, and such time of disciple is compromised”*

Hazrat used to get legal sustenance through hard endeavors and hard tasks of industry and commerce. There was with him much innovation so every day he will engage in endeavors of the new industry and commerce. And he did not depend on any industry or commerce activity. There was not any skill which he did not learn by him. He was such comprehensive perfection that each and every attribute which was a matter of compliment and praise for him so some of the certificates of doctors and Hakims (a physician using traditional remedies in India and Muslim countries) which were certified by him as follows and which are very few like finger ring are only added herewith.

1. Dr. J.K. Li & co. Calcutta city.
2. Dr. Etemad Haq Shifa Khana Sultan Shahi
3. Dr. Mohamed Abdul Razzaq Shafa Khana Sadar Majlis Baldia.
4. Sultan Hukma Bahadur Mohammed Vazir Ali Khan Superintendent Shafa Khana
5. Mir Yousuf Ali Khan Hakim Shafa Khana Aliabad
6. Dr. Abdul Hussain Superintendent Shafa Khana Afzal Gunj
7. Hakim Shaikh Dawood Shafa Khana Mahalat Mubarak
8. Hakim Shah Mir Khan doctor Shafa Khana Mahlat Mubarak
9. Shah Mohammed Aziz Allah Shafa Khana Asman Jahi
10. Syed Aziz Uddin Shafa Khana Paigah

11. Nawab Tufzal Yar Jung Bahadur doctor Shafa Khana Kotwali inside and outside of the city

Hazrat did not spend his life upon the offering and gifts of the people and if someone brings the offering to him then he will be kept that offering for the annual Fataha ceremony of Hazrat Khaja Gharib Nawaz and for some other expenses. And he's saying in this matter is as follows.

*“My status as such that I live through the strength of arms  
And I did not know about the trust of Allah in this matter?”*

In spite of his severe and hard endeavors and tasks as well as night worshipping and 8 parts of the day in the engrossment of the personality of reality. As well as his inclination in the ecstasy of wine of the love of oneness of Allah. And this is clear from his couplet as follows.

*“In the ecstasy, I have drunk wine of love today  
So upon me, devotion and abstinence finished away “*

And in the Diwan (collected odes of the single poet) compiled and printed in the year 1304 Hegira in which Hazrat was given his death news year before 16 years of his death.

See page 256 of the Diwan Ashiq Khaja

*“From the love of the host, I was informed day of my leave  
For which I was given permission to leave the friendship”*

There were his 14 caliphs and who were well know his all secrets and their names are as follows and among them,

two were left the world during the life period of the Shaikh of time and the remaining 12 names of his caliphs are as follows.

1. Shah Alim Allah Chisti
2. Shah Naim Allah Chisti
3. Shah Rahim Allah Chisti and his poetic name was Sadiq
4. Haji Shah Samim Allah Hussaini.
5. Haji Shah Rahim Allah Chisti Thani
6. Shah Karim Allah Chisti doctor Nalgonda district
7. Shah Kalim Allah Chisti
8. Syed Noor Allah Chisti
9. Shah Alim Allah Chisti Thani
10. Shah Nadim Allah Chisti
11. Shah Karim Allah Adimi **(compiler of this book)**
12. Shah Qadim Allah Chisti.

So, Shah Sahib has praised some of his caliphs in his Diwan before awarding them caliphates. Please see page 369 on which he has praised his caliph Rahim Allah Chisti Thani.

*“Oh, Brahman, there will be no passing of Ram this place  
On your neck is a link of religion on which you live on”*

*“We got to know this secret from Aashiq that  
Rahim is much glittering from the sacred thread”*

See on page 550 there is the praise of Shah Naim Allah Hussaini Chisti

*“We were used to hearing about Alim and his status  
But we do not have the news about his success*

*Ashiq have seen him with much care  
So, he has found two at Moin there”*

See on page 493/563 there is the praise of Shah Karim  
Allah Chisti

*“There is benefiter and who is our Pir  
He is well known as Khaja Moinuddin*

*Why not get world benefit from him  
As no such merciful and lover is not found”*

Quatrain is as follows.

*“The meeting of music turned as a manifest of merciful  
So, it is not a meeting place but it is like the court of Allah*

*Oh, Ashiq enter into this place with much respect  
As it is the court of the magnificence of the God”*

Among all the caliphs about some of them, there is added  
praise on pages from 369 to 550 and those holy persons  
have also got again caliphates and official papers of holy  
persons from Baba Miya Farid Chisti Sahib successor of the  
Qibla Alam Mahmood Miya and the details will be added in  
the chapter of caliphs.



## **Brief details of the compiler of the book and Halat Ashiq Khaja Shah Kareem Allah Chisti**

This lowest person is the carrier of the sandals of this Sufi chain. And my name is the same name as my spiritual master it means Mohammed Abdul Kareem son of Shaikh Imam son of Shaikh resident of Hyderabad city and from me, Hazrat Shah Kareem Allah Ashiq was accepted my pledge at the age of 29 years during the 1304 Hegira year. And till 2nd Rajab in the year 1320 Hegira, Hazrat was made this untrained person to the level of perfection in this matter. And on the above date, Hazrat was given me his special dress, staff, back pillow and his newly invented Zafar pillow with artificial filling in it and its name was Ali and complete handwritten Diwan by Hazrat and also it was certified by Shaikh Mahmood Miya. And also, he has put his special crown upon the head of this lowest person, and also, he was given my name as Shah Karim Allah Adeem. And he has also awarded me certificates of the four holy chains of Chistia, Quadria, Suherwardia, and Naqshabandia. And Hazrat had made this servant possible to enter into as Qalandar (dauntless person) person's category.

On the above day, Hazrat declared that he will leave this mortal world on the 10th Rajab in the year 1320 Hegira on Monday at the 4'O clock time. And he has given his final advice that the color of the shroud should be yellow. And burial place should be on the road to Pahadi Sharif in the area of Hazrat Baba Sharfuddin Shrine and under his supervision, there was constructed his final resting place as per rules and regulations of Islam. And next day he has inspected the land of the grave. On the next day, this lowest as per the order of the Shaikh was present at the Nizam's



artillery of the barracks. When this poor went on the site the next day there, then he also found other caliphs like Hazrat Rahim Allah and Hazrat Samim Allah, Rahim Allah Thani, Qadim Allah, and captain Abi Lail well known as Jannisar Bahadur who was present there. And by that time Hazrat came there. And he has selected land in the graveyard of Nizam's artillery barracks. And he was given instruction on the spot for the construction of two lampstands and one platform for fixing the flag of the Hazrat Khaja Gharib Nawaz there.

Then there was prepared estimate for the above two works as per his order for such an amount and spiritual master has said at that time, he has had money only with such amount with him and he was told me to proceed further as per thing reasonable in this matter. So, for this reason, this fakir person obliged the spiritual master's order. And Hazrat was given the amount told by him to the concerned servant. I have constructed the foundation of the grave as strong as possible that so that in the future if a tomb will be constructed then there will be not happening any problem in this matter.

As per the forecast of Hazrat, Ashiq Khaja has left this mortal world to another world exactly on the 10th Rajab in the year 1320 Hegira on Monday at 4'o clock time of the afternoon and for which he was earlier informed in this matter about his death at the age of 62 years and as per Abjad calculations (according to Arabic alphabet as per Hebrew order of letters) in the alphabet Nabi (62) and Batin (62) as the same value of the number that he shifted from mortal world to permanent world. And he was buried on 11th Rajab at the time 12'o clock was buried in the grave.

## **The details of miracles of Hazrat Ashiq Khaja Shah Kareem Allah Chisti**

As the prediction of his death before 16 years and so as per his saying about his exact date of death and which was happened during his life period. And he himself by stability was done all arrangements of the things for funeral rites and which was mentioned in the previous pages.

Upon the death of Hazrat construction works of the tomb, lampstand, and construction of the platform for fixing of the flag and construction work Sama Khana building and these works were allotted to this fakir person. And for the construction of these works, there is required water. And there was no water supply in the nearby vicinity. So, captain Jannisar Baig Jung Bahadur who was excavated many water wells for the construction of the mosque, building, and garden. But everywhere there was found stones only instead of water. And there were many expenses of many thousands incurred to dig out the stones in the water wells. But upon this also there was found stones in the water well places in the earth. About Captain Sahib which we have mentioned above in this matter and at last, he was avoided to go further in this matter.

At the time of this work, there was found difficulty in this matter. This servant was once was sleeping and in the dream, he has seen Hazrat and who said told dig water well opposite of the Sama Khana in the with Linney place and there is no need of the worry about the funds in this matter.

And upon watching this dream this servant was opened his eyes and so I was not worried about this matter.

At that time one person came there and his name is Zain Allah and who an employee of the organization of the H.E.H the Nizam came there he was asked this fakir person to give him Sabbal (iron rod for digging a hole through the wall) and two baskets. And he told that he will dig the water well without any expenses on free of the cost. Then this Fakir has brought to Khan Sahib Sabbal (iron rod for digging a hole through the wall) and two baskets with much happiness on the site place of the well-digging as per point shown by Hazrat in the dream. And I have given the things required by that person. And by this time Khan Sahib draw line marking one yard in length and one yard in wide of the well. And by this time Jannisar Bahadur came over there and he told Shah Sahib whether you have become mad. Around the marking area of the well in the length of 40 feet area I have already dug out many water wells but everywhere there were found stones in the wells and upon expenses of many thousand Rupees, there was not found water in the wells. So why are trying to waste time and waste the endeavors in this matter. Upon saying of the captain there was stopped well-digging work. Then it was seen Hazrat in the dream and who said to start digging a water well there and see the show of the perfection of the miracle of Allah.

On the next day these laborers dug out the well on the spot shown by Hazrat and upon digging of the well to extent of one yard in-depth then there was found such water that it was become difficult to continue the digging work with an iron rod as there was plenty of the water was found therein

the water well and with that water, all construction works were completed. And with that water ceremony of Chehlam (fortieth-day festival-allusion) was celebrated in the best possible manner.

After Chehlum I told Hazrat that Ya Pir due to excess water there will be left overwork of the well digging in the shrine area. And when I have seen it the next morning then all water was not there and it was absorbed in the well like that it was no water was found there. And after that, there was a completed water well as follows.

The Width of the well-kept 5 yards and 5 yards in length and 9 yards in the depth. During digging work of the water well Maulvi Hafiz Abdullah Wakil resident of Feel Khana Peshkar who came on the sight after his visit to the shrine of Hazrat Baba Sharfuddin and he has inspected the work of the water well. And upon hearing all details of the work of well he has requested Zain Allah Khan to accept his offer and take from his labors charges of the well-digging charges and upon much insisting in this matter. And for the sake of Allah he has accepted to pay labor charges in this matter.

Upon completion of digging work of the water well there came water at the level 9 yards in the depth and there was much same rush and gusting of the water in the well. And at last at this level water well work was stopped without completion work of the water well digging for this reason.

Now at that place in each and every season, there is a good stock of water is found and water well did not dry at any time or at any season in any year. As a matter of the fact, the water well is situated at the higher level of the

mountain. And if there will be dug out in the earth then water well by the height of two Tar (a kind of toddy palm tree) trees there was not the possibility of getting drinking water in the well. But this is a special usage of Hazrat Ashiq Khaja.

From the mother-in-law of Jannisar Yar Jung, it was able to know that and she said that “Since her early age of childhood she use to go to visit the shrine of Hazrat Gharib Nawaz in Ajmer. And this time also she went there to visit Ajmer and upon her visit she was slept there in the night and in the dream I have seen that there the Nizams artillery barracks area in Hyderabad and there was fired out canon and from the cannon there was found light in that area and I have seen Khaja Gharib Nawaz in that light there and who who told me that “Oh good deed woman now there is no need of your visit to Ajmer. And my beloved is living there in Hyderabad and from next time you can visit him. And she said that due to the sake of Hazrat Ashiq Khaja she was able to see Khaja Gharib Nawaz. This event’s hearing person is Maulvi Hakim Haji Mohammed Rukanuddin and who reported this matter and who was the disciple of Hazrat Syed Umar Ali Shah Quadri. And his pen name was Shafa. And his chorogram date of death is as follows.



### **Chorogram date of Shafa:**

*“He was mystic and friend of Allah  
A friend and lover of Khaja Sahib*

*There are effects of the love on Shafa  
He met Khaja Sahib become his lover”*

*The END*

chain                      The Eleven Naqshabandi principles of the Sufi





Mausoleum of Hadrat Khaja Bahuddin Naqshaband

The first eight principles are from 'Abd ul-Khaliq Ghujduwani (d. 1220). The final three principles were added by Baha ad-din Naqshband (d. 1389).

*1. Awareness in the Breath/Awareness in the Moment (Hush dar dam)*

"Every breath which is exhaled from within must be exhaled with awareness and presence of mind and so that the mind does not stray into forgetfulness."

Baha ad-din Naqshband said: "The foundation of our work is in the breath. The more that one is able to be conscious of one's breathing, the stronger is one's inner life. It is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

As the seeker becomes occupied with the exercise of the moment (i.e. remembering the breath), he turns his attention from remembering the past and thinking of the future, and focuses on each breath until it is expired.

Sa'd ud-din Kashghari added: "*Hush dar dam* is moving from breath to breath so there is no heedlessness but rather there is presence, and with each breath that we take should be the remembrance of the Real."

Sheikh Abdul Janab Najmuddin al-Kubra said in his book, *Fawatih al-Jamal*: "*Dhikr* (remembrance of God in the breath) is flowing in the body of every single living creature by the necessity of their breath—even without will—as a sign of



obedience, which is part of their creation. Through their breathing, the sound of the letter 'Ha' of the Divine Name Allah is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of God. Therefore it is necessary to be present with that breathing,

in order to realize the Essence of the Creator."

The name Allah, which encompasses the ninety-nine Names and Attributes, consists of four letters, Alif, Lam, Lam and Hah (ALLAH). The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, "Hah." It represents the Absolutely Unseen "He-ness" of the Exalted God (*Ghayb al-Huwiyya al-Mutlaqa lillah 'azza wa jall*) in which the mystic loses his separate identity with every "hah" in his breath.

The first Lam is for the sake of identification (*tacrif*) and the second Lam is for the sake of emphasis (*mubalagha*).

The soul has long been thought to be in the breath. "For the early thinkers the soul was visualized sensuously as a breath-body." Awareness of the breath makes us aware of the soul and the inner body, inner self, which belong to the moment.

In the path of the Khwajagan awareness in the breath is a very great principle. Those in this path regard it a great transgression to become unconscious of the breath.

## 2. Watch your Step! (*Nazar bar qadam*)

Direct yourself constantly towards the goal.

Sa'd ud-din Kashghari added: "Looking upon the steps means that the seeker in coming and going looks upon the top of his feet and thereby his attention is not scattered by looking at what he should not look at." When the beginner's attention is taken by shapes and colors outside of himself, his state of remembering leaves him and is ruined, and he is kept from his objective. This is because the beginning seeker does not have the power of the "remembrance of the heart," so when his sight

falls upon things, his heart loses its collectedness, and his mind becomes scattered.

*Watch your step* can also refer to watching circumstances, feeling when is the right time for action, when is the right time for inaction, and when is the right time for pause. Some have

said that *Nazar bar qadam* is an expression which refers to the wisdom inherent in one's natural disposition.

Fakhr ud-Din Kashifi added: "*Nazar bar qadam* may be alluding to the seekers traveling through the stages of breaking from existence and putting behind self-love."

Of these three interpretations, the first refers to beginners' use of this aphorism, the second refers to those in mid-progress on the Way, and the third to the Attainers.

### 3. The Journey Home (*Safar dar watan*)

Your journey is towards your homeland. Remember you are traveling from a world of illusion to a world of reality. The wayfarer travels from the world of creation to the world of the Creator.

The Journey Home is the transformation that brings man out of his subjective dream state, so that he can fulfill his divine destiny.

From the *Rashahat-i 'ayn al-hayat*: "[The journey home refers to] that traveling which the seeker makes within his human nature. In other words, travel from the qualities of humankind toward the angelic qualities, moving from blameworthy qualities to laudable ones." Sheikh Ahmad Sirhindi (d. 1624) said: "This blessed expression [traveling in the homeland] means traveling within the self. The source of its results lies in putting the final [practice] at the beginning, which is one of the characteristics of the Naqshbandi Way. And although this [inner] traveling can also be found in other *tariqas* [schools of Sufism], [in those] it is found only in the end after the 'traveling on the horizons' [referring to the Qur'anic verse (41:53): 'We will show them Our signs on the horizons and within their selves until they know He is the Real']."

"Traveling on the horizons" is traveling from place to place. At the beginning of the journey it can mean leaving home to find a guide or teacher. Also it happened in former generations that when the wayfarer had become established in a place, got accustomed to it and become familiar with its people, they took

on traveling in order to break down habit and comfort and cut themselves off from renown. They would choose travel in order to experience complete emptying.

It means traveling within oneself, looking at oneself, examining oneself and one's reactions, and how they act upon one.

This reflects the stress that the Naqshbandi path puts on the inner states, stages, processes.

Be an external resident and let your heart travel. Traveling without legs is the best kind of travel.



#### 4. Solitude in the Crowd (*Khalwat dar anjuman*)

There are two kinds of retreat. One is the outward kind in which the seeker, far from people, sits alone in his cell until he comes into contact with the spiritual world. This result comes about because the external senses withdraw themselves and the inner senses extend themselves to signs from the spiritual world.

The second kind of retreat is the hidden one, where the seeker is inwardly witnessing the secrets of the Real while he is outwardly surrounded by people. *Khalwat dar anjuman* is of this second type of retreat: outwardly to be with people, inwardly to be with God.

In all your outer activities remain inwardly free. Learn not to identify with anything whatsoever.

Khwaja Awliya Kabir, one of the deputies of 'Abd ul-Khaliq Ghujduwani, explained *khalwat dar anjuman* as follows: "Retreat within the crowd' is that state when one is so constantly and completely absorbed in divine remembrance that 'one could walk through the market-place without hearing a word.'"

They are with their Lord and simultaneously they are with the people. As the Prophet said, "I have two sides: one faces my Creator and one faces

creation."

'Abd ul-Khaliq Ghujduwani himself was known to say: "Close the door of the formality of *sheikhhood*, open the door of friendship. Close the door of *khalwat* (solitary retreat) and

open the door of *suhbat* (companionship)." Baha ad-din Naqshband said in this connection: "Our path is in companionship. In [physical] retreat there comes fame and with fame comes calamity. Our welfare lies with the assembly and its companionship, on condition that [self-] negation is found in one another."

When Baha ad-din reached Herat on his journey to Mecca, the Amir Hussein arranged a gathering in his honour. At the assembly the Amir asked him, "Since with your Presence there is neither audible *dhikr*, nor voyaging, nor audition of special music and poetry, what is your path?" He answered, "The pure words of the tribe of 'Abd ul-Khaliq Ghujduwani, which are 'retreat within the crowd,' and we follow in their Way." "What is retreat within the crowd?" the Amir asked. "Outwardly to be with the people while inwardly to be with God," said Naqshband.

The Amir expressed surprise and asked whether this was actually possible. Baha ad-din replied that if it were not possible God Most High would not have indicated it in a Qur'anic verse which describes those who are not distracted from the remembrance of God even while in the marketplace: "Men whom neither business nor profit distracts from the recollection of Allah" [24:37]. This is the way of the Naqshbandi Order.

Ahmad Faruqi Sirhindî, Mujaddid-i-alf-i-thani (the Renewer of the second millennium), said: "Retreat within the crowd is derived from traveling in the homeland since if traveling in the homeland is properly accomplished, then retreat within the crowd will properly occur. The seeker within the diversity of the crowd travels in his own land, and the diversity of the horizons finds no way into the meditation cell of his inner self. This treasure will manifest with difficulty at the beginning and with no difficulty in the end. And in this *tariqa* it is the portion of the beginning while in other paths it is at the end. This is so because the treasure is derived from traveling within the self (with presence in the moment), which is at the beginning of this path, while traveling on the horizons takes place simultaneously. This is the opposite of the other paths which make the traveling on the horizons the beginning and the

traveling within the self the end."

In the words of al-Kharraz: "Perfection is not in exhibitions of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of Allah even for one moment."

Inconstant      Comm      with the Belove  
 un ion      within      d  
 A      Strang      To      th      worl  
 I nose endow      with      Such      beauty      are rare  
                          indee      d

in this world.

### 5. Remembrance (*Yad kard*)

Concentration on Divine Presence.

For the Naqshbandiyya remembrance is practiced in the  
 silent  
*dhikr*.

Keep God, the Beloved, always in your heart. Let your  
 prayer,  
*dhikr*, be the prayer of your heart.

According to Khwaja Ubaydullah Ahrar, "the real meaning of *dhikr* is inward awareness of God. The purpose of *dhikr* is to attain this consciousness." The purpose of the *dhikr* is to keep one's heart and attention entirely focused on the Beloved in love and devotion.

The *dhikr* is not just repeated as words, but is in the heart.

Remembrance of the tongue becomes remembrance of the heart. Abdu'l-Qadir al-Gilani said: "At the first stage one recites the name of God with one's tongue; then when the heart becomes alive one recites inwardly. At the beginning one should declare in words what one remembers. Then stage by stage the remembrance spreads throughout one's being—descending to the heart then rising to the soul; then still further it reaches the realm of the secrets; further to the hidden; to the most hidden of the hidden."

## 6. Returning (from distraction), Going Back (*Baz gasht*)

Travel one way. The return to God. Single-minded pursuit of divine truth.

This means banishing and dispelling every thought, good or bad, that comes to mind involuntarily during the *dhikr*. When performing the remembrance the heart is required to attain the calm contentment of: "Oh Allah, my goal is You

and Your good pleasure; it is nothing else!" So long as there is any space left in the heart for other interests, such calm contentment cannot take shape, and the remembrance cannot be genuine. Even if this



tranquility cannot be attained at the outset, one must not abandon the remembrance, and it is necessary to persist in its performance until this feeling is acquired.

The meaning of *baz gasht* is the return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. The reason, mentioned by the Holy Prophet in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkar* ("We did not Remember You as You Deserve to be Remembered, O Allah"), is that the seeker cannot come to the presence of Allah in his *dhikr*, and cannot manifest the Secrets and Attributes of Allah in his *dhikr*, if he does not make *dhikr* with Allah's support and with Allah's remembrance of him. As Bayazid Bistami (d. 874) said: "When I reached

Him I saw that His remembering of me preceded my remembrance of Him.” The seeker cannot make *dhikr* by himself.

He must recognize that Allah is the one making *dhikr* through Him.

“Beloved, you and your approval are my purpose and desire.” This attitude will rid one of impure thoughts and distractions. It relates to the path of absorption. One Sufi was concerned that he was not sincere, and was ashamed. So his *sheikh* took him to a Sufi who was on the path of absorption, and this *sheikh* told him that absorption, not hair-splitting, would free him from his problem. The wayfarer realized that in his worry about his dishonesty and shame, his wants and needs, he had been focused on himself, separating himself from his Beloved.

According to Khwaja Ahrar, the saying “returning” means that we have within us the goal of our striving. The seeds of transformation are sown in us from above and we have to treasure them above all possessions.

## 7. Attentiveness (*Nigah dasht*)

Struggle with all alien thoughts. Be always mindful of what you are thinking and doing, so

that you may put the imprint of your immortality on every passing incident and instance of your daily life.

Be watchful. Be aware of what catches your attention. Learn to withdraw your attention from undesirable objects. This is also

expressed as "be vigilant in thought and remember yourself."

*Nigah* means sight. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering. Bad inclinations keep the heart from joining with the Divine.

It is acknowledged in the Naqshbandiyya that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real Sufi. Sufism is the power to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. The Holy Prophet has said, "Whoever knows himself knows His Lord."

Sa'd ud-Din Kashgari said: "The seeker must, for one hour or two or whatever he is capable of, hold onto his mind and prevent thoughts of other [than God] entering." Another description from the *Munahej ul-Sair* has it that: "[*Nigah dasht* is the] guarding of the special awareness and presence which have resulted from the noble *dhikr*, so that remembering of anything other than the Real does not find its way into the heart/mind."

Yet others have written that *nigah dasht* also applies to the time of the *dhikr* itself: "*Nigah dasht* is when the seeker at the time of the *dhikr* holds his heart/mind upon the meaning of LA ILAHA ILLA 'LLAH so that thoughts do not find entrance into his heart, because if thoughts are in the mind then the result of the *dhikr*, meaning presence of the heart/mind, will not manifest." It has also been said, "*Nigah dasht* is an expression meaning the prevention of the occurrence of thought at the time one is occupied with [repeating] the fragrant sentence [of LA ILAHA ILLA 'LLAH]."

Abdul Majid Il Khani said that the meaning of preserving the heart/mind from incoming thoughts is that *they lose their hold on the mind*. In this connection Khwaja Ubaydullah Ahrar said: "The meaning of preserving the mind [from thoughts] is not that the seeker can avoid thoughts at the

beginning [of his attempts], but rather that *thoughts do not disturb the attendance and presence*[required for the *dhikr*]. [Thoughts] can be likened to straw which has fallen onto moving water and yet the water is not prevented from its course. 'Abd ul-Khaliq Ghujduwani said: "It isn't so that thoughts never enter the heart/mind, but rather

that at times they do and at times they do not." His statement seems to be supported by Khwaja 'Ala al-Din al-'Attar who reported: "Succeeding with thoughts is difficult or even impossible. I preserved my heart for twenty years from thoughts, after which they would still appear but they then found no hold there."

#### 8. Continued Remembrance / Perpetual Invocation (*Yad dasht*)

Constant awareness in the presence of God. "The complete experience of divine contemplation, achieved through the action of objective love."

Those on the path maintain that when inner love is always present in one's dealings with the world, then one has achieved this mindfulness.

This is the last stage before transformation is completed. The seeker becomes aware that his loss of "self" will be compensated by objective love. The humiliation (abnegation of self) that leads to this stage ceases to touch the seeker for he discovers the unlimited joy that Truth will bring.

*Yad dasht* refers to the durability of the awareness of the Real in the path of "tasting" (living in the multiplicity of illusion). In the *Rashahat-i 'ain al-Hayyat* it is stated: "Some have said that this is a perceiving/witnessing which is the domination of witnessing the Real in the heart through essential love."

Ubaydullah Ahrar said: "*Yad dasht* is an expression meaning the durability of the awareness of the Glorious Real." He said further: "It means presence [with God] without disappearance."

Regarding the use of the term for the period of the *dhikr* itself it has been said: "*Yad dasht* is that which the *dhakir* (person practicing *dhikr*) during the *dhikr* maintains [fully the meaning of] negation and affirmation in his heart in the presence of the



Named."

Khwaja Ubaydullah Ahrar has described the principles five through eight as following each other in this manner: "*Yad kard* (Remembrance) refers to the work of invoking/remembering. *Baz gasht*(Returning) means turning to the High Real in the manner that when saying the fragrant sentence of the *dhikr* the

seeker follows this in his heart with "God you are my true goal!" and *nigah dasht*(Attentiveness) is the holding on to this turning [to the Real] without words. *Yad dasht* (Recollection) means constancy/firmness in [the holding on of] *nigah dasht* (Attentiveness)."

### 9. Awareness of One's State of Mind / Time (*Wuquf-i-zamani*)

Baha ad-din Naqshband said that this consciousness is the maker and guide of the disciple. It means to be attentive to one's state of mind at any given moment and to know whether it is a cause for giving thanks or for repenting.

It means: To keep account of one's temporal states. To distinguish presence, *huzur*, from absence, *ghaflat*. Baha ad-din described this as "self- possession" or "mindfulness." He added that one should always be grateful when one returns to a state of presence.

In *wuquf-i-zaman* the seeker remains constantly aware of his changing states. Baha ad-din Naqshband explained: "*Wuquf-i- zamani* is the work of the traveler on the Way: to be attentive of his state, and to know whether it is a cause for giving thanks or for repenting, to give thanks while feeling spiritual elation, and to repent while in spiritual dryness or contraction."

He also stated: "The foundation of the work of the seeker has been established in the awareness of time [exercise] as seeing at each moment whether the perceiver of breaths is [breathing] with presence or with forgetfulness."

Maulana Yaqub Charkhi, in his *Explanation of the Names of Allah*, said: "Khwaja [Naqshband] instructed that in the state of *qabz* (contraction) one should seek God's forgiveness, whereas in the state of *bast* (expansion) one should offer thanks. Close observation of these two states constitutes *wuquf-i-zamani*." *Wuquf-i- zamani* of the Naqshbandi path is equivalent to the term

"*mohasseba*"(keeping account of/close observation) used by other Sufis.

Jami, in the *Resalah-i-nuria*, said:"*Wuquf-i-zamani* is a term meaning the keeping account of the times one passes in [a state of] dispersal (*tafriqah*) or collectedness (*jam'iyyat*)."

### 10.Awareness of Number (*Wuquf-i-adadi*)

An expression meaning the observation of the number of individual repetitions of the *dhikr*. Jami said: "*Wuquf-i-adadi* is the observation of the number of *dhikrs* and of whether this [observation] yields results or not." According to Baha ad-din Naqshband, "The observation of the number of repetitions of the *dhikr* of the heart is for gathering thoughts/mental activity which are scattered."

According to Khwaja 'Ala al-Din al-'Attar, "The important thing is not the number of repetitions but rather the composure and awareness with which one makes them."

According to Baha ad-din Naqshband, this awareness is the first stage of entry into the spiritual world.

This could also mean that for beginners, reading about the achievements and states of consciousness demonstrated by those advanced in this practice would be helpful, since in reading about another's state of nearness, one acquires a certain quality of inner inspiration.

For advanced disciples, this technique, which facilitates the initial stages of acquiring inner intuition and inspiration, brings a consciousness of the unity of diversity:

This diversity and proliferation is all  
but a show, The One is manifest in  
the all.

Diversity, if you look with open eyes, is naught but unity. No doubts for us, though there might be in some minds. Though appearance is in numbers, the substance is but one.

(It should be noted that inner inspiration, that understanding which brings the practitioner and people on the path closer to higher teachings, comes through divine grace and is not due to mind discoveries. "Knowledge comes from grace. The difference between divine inspiration and divine

knowledge is that divine knowledge comes through internalizing the light of the Essence and the divine attributes, while divine inspiration is gained through receptivity to inner meanings and those types of instructions which manifest within the practitioner.")

### 11. Awareness of the Heart (*Wuquf-i-qalbi*)

The heart becomes aware of God. This marks the awakening of divine love. The individual becomes aware that his existence is an obstacle to his final transformation and he no longer fears to sacrifice it because he sees for himself that he will gain infinitely more than he loses.

*Wuquf-i-qalbi* has been described as having two meanings. One is that the seeker's heart in the midst of the *dhikr* is conscious and aware of the Real. On this point Khwaja Ubaydullah Ahrar said: "*Wuquf-i-qalbi* is an expression meaning an



awareness and presence of heart toward the Most High Real felt in such a manner that the heart feels no need of anything except the Real." This meaning is similar to that of *yad dasht*.

Heart consciousness means heart's resting with the Beloved, as if nothing and no one else existed.

The other meaning is that there is awareness of the heart itself. In other words, the seeker during the time of the *dhikr* is attentive to the cone-shaped heart which is the "seat of subtlety," and prevents it from becoming unaware during the saying of the *dhikr*.

Baha ad-din Naqshband did not consider it necessary to hold the breath during the *dhikr* as is done in some *tariqas*, even though he considered that practice to have its benefits; nor did he consider essential the *wuquf-i-zamani* and *wuquf-i-adadi* (awareness of time and awareness of number). But according to the *Qodsîyyah* he considered "the observance of *wuquf-i-qalbi* the most important and necessary because it is the summary and essence of the intention of the *dhikr*."

Like an expecting mother-bird, sit watchfully on the egg of your heart, Since from this egg will result your drunkenness, self-abandoned, uproarious laughter and your final union.

This description of the Eleven Principles is compiled from a number of sources, including:

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· Hasan Shushud. *Masters of Wisdom of Central Asia*,. Moorcote, Yorkshire: Coombe Springs  
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· J. G. Bennett. *The Masters of Wisdom*, Santa Fe,  
 New Mexico: Bennett Books, 1995.

When Hazrat Shah Naqshband was a young man, he went to Makkahtul Mukarrama to perform his obligatory pilgrimage. When he arrived, he was met by Hazrat Khizr (may Allah be pleased with him), who blessed him with his teachings and granted him a new cane as a gift. In Bukhara, this cane grew into a beautiful tree that gave shade to the area around Shah Naqshband's tomb for hundreds of years.

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THE END.